

The Work of a Few Years  
AMONG THE  
**INDIANS**



OF  
**MANITOBA and the NORTH-WEST  
TERRITORIES, CANADA.**

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*Rupert's Land Indian Industrial School Print.*





WHEN visitors to the Chicago Exposition learn that such of the Canadian Indian exhibits as evidence civilization, come from Indians in Manitoba and the North-west Territories, whose reclamation virtually commenced little more than a decade of years ago, and in some instances still more recently, they will naturally desire to learn something of the methods by which tribes, who but a few years ago were roaming the prairies as savages, have made the degree of progress of which the evidences are on view.

It is to afford the information demanded by such intelligent interest, that the following brief outline of the policy adopted and pursued by the Canadian Government in the treatment of its Indians has been prepared.

In dealing with the aboriginal possessors of the country, a choice of three courses was open to the people who dispossessed them.

These were to leave them, after a more or less prolonged struggle, to perish before the advance of a civilization which their utmost efforts could but serve to retard; to maintain them in ignorance and idleness and consequent vice on reservations; or to endeavour to teach them to support themselves by industrious pursuits, and gradually transform them into happy and useful members of the commonwealth.

It would be a good thing if those (perhaps well meaning) critics who question our right to impose upon Indians and their children our civilization, would remember the only alternatives open to us. Surely none who possess the germ of charity can help rejoicing that the people of Canada, through their Government and the Churches, elected to bring to bear upon the Indian tribes the influences of a Christian civilization, nor fail to sympathize with our gratitude for and pardonable pride in the great measure of success already attained.

Even when viewed from the comparatively low standard of economy, the wisdom of the course elected has been fully demonstrated, for the experience of others has shown that the direct cost of fighting Indians has always been greater than that of civilizing them, without taking into consideration the loss caused through the comparatively tardy settlement of districts menaced by the presence of hostile savages.

To review the history of our relations with our Indians from the earliest date of contact would be quite beyond the intended scope of this short outline, and probably prove tedious to many of those for whose information it has been presented.

It is, moreover, quite unnecessary to attempt anything of the kind, because the real difficulties of the Indian question are being met and solved in Manitoba and the North-west Territories, and more particularly in that part of the latter known as the great Fertile Belt, and it will be sufficient to show how the Government has dealt with the Indians within that tract of territory.

The initial step was the negotiation of treaties. It must be noticed on the threshold that the word treaty has a tendency to convey a wrong impression of the policy adopted in Canada, suggesting the idea that the Indian tribes were treated with as independent nations or principalities, which happily was not the case.

The treaties and the records of proceedings attending their negotiation, show that they were in reality agreements by which the title to the soil or right of occupancy, was extinguished on liberal terms, and that such agreements were made by Her Majesty the Queen with the Indians as her own subjects.

Thus was avoided a fatal error by which the Indians might have been left without recognition of a legal status, exempt from the operations of the law, to be variously treated as foreigners, wards, or subjects without rights.

In 1850 two treaties, known as the "Robinson Treaties," were negotiated with the Indians for the extinguishment of their rights to mineral lands on Lakes Superior and Huron. These only require mention here as the precursors of others, and because their main features, viz., Reserves for Indians, annuities, liberty to hunt over the unoccupied domain of the crown, were afterwards followed.

In 1862, by another treaty, the greater part of Manitoulin Island was surrendered.

In 1870 the Indian problem, properly so-called, was presented to the Government. Prior to the year 1869-70, the date of the acquisition by the Dominion Government of Manitoba and the North-west Territories, the resident white population consisted of a few fur traders of the Hudson's Bay and the

North-west Trading Companies, and some colonists whom the Earl of Selkirk had planted on the Red River near what is now the flourishing City of Winnipeg.

As soon, however, as the Dominion entered upon possession, it became apparent that a large and swiftly travelling wave of immigration would carry into the lands hitherto occupied by the Indians a tide of settlement, and the Government was confronted with the necessity of devising means whereby to avoid impending conflict between the two races.

Many years before, the Ojibbewas and Chippewas, or Salteaux Indians, had removed from Eastern Canada and taken up their abode in Keewatin and Manitoba.

In the North-west Territories were some of the same tribes, who, with the Plain and Wood Crees, the Chippewayans, the Blackfoot Nation (embracing the Bloods, Piegan and Sarcees), some Assiniboinies (or Stonies), and refugee Sioux, constituted, its Indian population.

To insure the friendship of these tribes, and extinguish their right of occupancy, it was determined to inaugurate a series of treaties.

In 1871, Treaties Nos. 1 and 2 were entered into with the Chippewa and Swampy Cree tribes to secure the surrender of lands within Manitoba.

Between 1873 and 1877, inclusive, five treaties were made, by which Salteaux, Ojibbeway, Cree, Chippewa, Swampy Cree, Blackfoot, Blood, Piegan and Sarcee tribes surrendered lands, comprising some 400,000 square miles, within the North-west Territories.

The following stipulations of Treaty No. 3 are given, because, with slight modifications, they were followed in all subsequent ones.

The Indians surrendered their lands, and undertook to maintain peaceful relations between themselves, with other tribes, and with the whites. They were promised in return that reserves, not to exceed an area allowing one square mile for each family of five persons, should be set apart for them and maintained intact forever; that each soul should receive a present of \$12.00, to be followed by a perpetual annual payment of \$5.00; that each Chief should receive a flag and silver medal, an annuity of \$25.00; each Counsellor or Headman an annuity of \$15.00, with suits of clothing renewable triennially; that a certain sum should be invested for them annually in fishing tackle and ammunition; that each family cultivating the soil should receive two hoes, one spade and scythe; each group of ten families—one plough; each group of 20 families—five harrows; each hand—one a.e, one cross-cut saw, one pit-saw and one grindstone, one chest of carpenter's

tools, one yoke of oxen, one bull and four cows, together with enough of barley, potatoes and oats to plant land actually broken for cultivation; all to be given once and for all.

It was further agreed that schools should be maintained, intoxicants excluded, and the Indians allowed to hunt and fish over unoccupied Crown domain.

In Treaty No. 7, to meet the different circumstances of the country and the peculiar temperament of the Indians, provision was made to give more cattle in lieu of agricultural implements; and, with the exception of the Stonies, the tribes comprised in this treaty elected to retain minor Chiefs, in preference to having Councillors or Headmen.

One stipulation made in the Treaty No. 6, deserves special mention. It was:—"That in the event hereafter of the Indians comprised within this treaty being overtaken by any pestilence, or by a general famine, the Queen, on being satisfied and certified thereof by her Indian agent or agents, will grant to the Indians assistance of such character and to such extent as her Chief Superintendent of Indian Affairs shall deem necessary and sufficient to relieve Indians from the calamity that shall have befallen them."

This is of special interest, as the basis of the regular system of rationing Indians adopted throughout the Territories after the disappearance of the buffalo, which will be reverted to later on.

From the foregoing statement of stipulations, it will be apparent to those acquainted with the history of the Government's dealings with the Indians, that all promises made have been fully kept, and the most liberal possible construction in the Indians' favor put upon most.

It will be observed, moreover, that the Government had clearly recognized that it was its duty to put the Indians into a position in which they would be able to support themselves in a manner consistent with their rapidly changing surroundings.

In the East the conditions were such that the Indians could, in their forests and along their lakes, retain, without hurt to settlers, their hunting grounds, and follow the manner of life consistent with the pursuit of game for their subsistence.

In the Fertile Belt the case was widely different.

It became evident that the two races could not long refrain from menacing each other's existence, and that, as the advance of settlers would drive away the game upon which the Indians were dependent for their food supply, the latter could but prolong, by depredation upon the former, a precarious existence, doomed at no distant date to destruction.

How, then, was existence to be made possible for the Indian, without detriment to the incoming settlers?

Those who have read what has been said of the treaty stipulations, will have observed indications that the Government had already forecast its policy, and determined that when the earth would no longer furnish the Indians support through the transforming medium of game, they should be taught to extract it through the agricultural methods pursued by white men.

An eminent German botanist has remarked the following:—  
"Corn precedes all civilization; with it is connected rest, " peace and domestic happiness, of which the wandering savage "knows nothing. In order to rear it, nations must take possession of certain lands; and when their existence is thus firmly established, improvements in manners and customs "speedily follow. They are no longer inclined for bloody wars, "but fight only to defend the fields from which they derive "their support. The cultivation of corn, while it furnishes "man with a supply of food for the greater part of the year, "imposes upon him certain labours and restraints which have "a most beneficial influence upon his character and habits."

Whether acquainted or not with the passage quoted, the Government recognized the great principle enunciated, and determined to give Indians reservations upon which to pursue such agricultural industry as would attach them to their reserves.

Events have fully vindicated the policy of locating these reserves at a distance from each other, instead of herding Indians in large numbers on a few reservations, and employing soldiers to watch them, a course which has not infrequently been advocated.

The advantages of the system, briefly stated, are the following:—

The reservations do not arrest the march of settlement in any one direction, and consequently do not to any great extent excite the cupidity of settlers.

The Indians, when congregated in small numbers, cling less tenaciously to their habits, customs and modes of thought, and are in every way more amenable to the influences of civilization.

They have less opportunity for devising mischief, and lack the combination necessary to carry it into operation.

The danger of quarrels among hereditary enemies is avoided.

The game which contributes towards the Indians' maintenance does not disappear with such rapidity as in the presence of large numbers of hunters.

The Indians find a market for produce and for labour when distributed through various settled districts, and settlers in turn share equally in any advantage to be gained through furnishing such supplies as beef and flour, which can be purchased locally.

The first step was, of course, to settle the Indians upon their reserves, and in accomplishing this, the Government was greatly aided by the disappearance of the buffalo, although the startling suddenness of this event added ten-fold to the difficulties of the position in some other respects.

The vast herds of buffalo which used to graze over the country formed the main source of the Indians' natural supply, at any rate in the Fertile Belt.

Of the buffalo's skin, the Indian made his dwelling, moccasins and saddle. Cut into strips and twisted together, it furnished him with rope, and its sinews formed a suitable thread for the kinds of material he had to work into garments.

The robes served him for bedding and protection against the bitter cold of winter. From the horns he procured his powder-flask and drinking-cup.

The flesh, at the season when it could be fresh killed and eaten, supplied him with an all-sufficing food, such as his soul loved, and of which when hungry he could consume some eight to ten pounds at a sitting.

For use at other seasons, he cured the flesh by cutting it into strips and drying it in the sun. Again, by pounding down all but the bones, hoofs and hides, adding an admixture of dried berries and the melted fat, he produced his pemmican, an invaluable form of food to one whose habits necessitated the compression of the maximum of nourishment into the minimum of space.

In fact, so long as the buffalo could be found in plenty, the Indian had his requirements in his natural condition abundantly supplied, and to his complete satisfaction.

The number of buffalo was so enormous that when left to themselves the Indians could make no material impression on them, and so had nothing to check the indiscriminate slaughter which tended to encourage that improvidence which is one of the characteristics most difficult to eradicate.

When, however, in about the year 1870, American railways penetrated the buffalo regions, there commenced the beginning of the end. It was found that robes and hides commanded ready and lucrative sale, and a horde of white hunters, or rather butchers, swarmed in. Hundreds of thousands of hides reached the markets, each of which represented the slaughter of several animals, the carcasses of which had been left to rot upon the prairies.

Time was not given the doomed animals even to breed. It has been estimated by competent authority that in the United States, during the three years of 1872-73-74, at least five millions of buffaloes were slaughtered for their hides.

While this extermination was in process across "the Line," the buffalo were coming to this country in numbers so reduced as to seriously alarm the Indians; but it was not until 1879 that the few left on the other side were herded and prevented from crossing into the Canadian Territories, and the buffalo entirely and permanently disappeared.

Among some of the Indians in the earlier treaties, some small beginning had been made towards getting them to settle down and betake themselves to farming, but in the later treaties, in which the Indians were practically dependent upon the buffalo, but little beyond a partial distribution of cattle and implements had been accomplished.

The Blackfoot tribes had only come into treaty in 1877, and were, by the sudden disappearance of the buffalo, confronted with starvation.

When visited in 1879 they were found to be in a most pitiable plight. The old and infirm had largely perished, strong young braves were reduced to skeletons, their ponies traded off for food, their dogs eaten; they were dependent for sustenance on what gophers, mice and so forth, they could find.

The gravity of the position can hardly be exaggerated. The natural source of supply cut off before any appreciable step had been taken towards the provision of a substitute. This, too, at a time when means of transport were limited largely to the use of the old Red River carts over a country almost destitute of roads.

Looking back now upon the situation, it seems marvellous how the difficulties were overcome, and how the condition of affairs existing to-day has been arrived at.

The Government, however, undismayed, set its face with determination to the task presented to it.

In doing this, it did not satisfy itself with measures merely calculated to tide over the temporary difficulties, but recognized the true scope and far-reaching character of the duty imposed upon it.

It is questionable whether Indians have ever yet been thoroughly understood by anyone; but the Government then knew so much, at any rate, that it had to deal with savages naturally impatient of control, quick to take offence, and swift to avenge an injury, real or imaginary, surrounded by hereditary enemies, disinclined for monotonous and, in their eyes, degrading toil, uninured by habit to sustained and

laborious exertion. It is fortunate that no less lofty aim than the transformation of such people into useful members of the commonwealth was adopted.

It is not for a moment claimed that this transformation has been completed, but such marvellous progress has been already made as to assure, sooner or later, a full measure of success.

The machinery employed by the Government to achieve its ends will be briefly described a little later on, but in the meantime it will be interesting to notice wherein has lain the real secret of success. As already said, the Government's aim was a lofty one, and it recognized that it could only be reached by securing the friendship and the confidence of its untutored wards. It was necessary to appeal to the Indian's self-interest, and to make him recognize that what was required of him was for his own benefit.

His peculiarities had to be studied, and when he proved fractious, petulant and childish, the endeavor always was to assume his point of view, and consider how matters would appear to us were we in his position.

He has been taught, moreover, that while amenable to the same law as white men, that law, which is far-reaching and strong to punish crime, is equally potent and ready to protect his rights.

By this means have crime and conflict been avoided. Our Indians have, on the whole, proved themselves, under judicious handling, to be a law-abiding people, and crime has been very much less prevalent among them than among communities of white people of equal numbers. The knowledge gained by experience that the law would certainly protect them in their rights and do them full justice, has inclined them to await with patience the issue of disputes with settlers, and between the two races no serious trouble has ever arisen, excepting on the solitary occasion when, in 1885, a few of the worst, who were not all really settled upon reservations, were instigated to join in the rebellion, which conduct has been duly repented of, forgiven and practically forgotten. Here a passing tribute may be paid to the excellent service rendered in maintaining peace between the tribes themselves, the Indians and the settlers, in the suppression of crime, and more particularly the prevention of whisky trading with the Indians, rendered by that splendid body of men, the North-west Mounted Police. When first established, the strength of the force was only 300 men; however, as increasing settlement found more work for them to do, it was augmented to 500, and later on to its present strength of 1000 men.

What their presence in the country may have prevented can, of course, be never known, but undoubtedly it has had the

most salutary influence upon all classes of the community, and from the day the red coat first appeared upon the plains, it may be asserted that life and property became practically secure. The great secret of their success with the Indians has been that the latter quickly learned that, while prompt and firm in bringing offenders to justice, the well-behaved could always rely upon their friendship and active sympathy in case of need.

Another secret of success in dealing with our Indians has been the respect paid to one of their most marked peculiarities in their dealings with white men, viz., their unrelenting and literal exactation of the fulfilment of any promise made.

Indians have a most peculiar code of morals. Their honesty, in some respects, excites admiration and surprise. The absence of doors and locks in their natural surroundings created a sacred regard for each other's property, necessarily left unprotected; and one is often astonished to find how scrupulous they are in respecting property even under circumstances which would seem almost to justify a different course. On the other hand, in order to gain an advantage over a white man, they would not, as a rule, hesitate to make the falsest statements; and yet, as already said, they expect a white man to fulfil to the letter any promise made to them.

An Indian does not understand a conditional promise, nor will he make allowances for unforeseen difficulties which may have prevented or delayed fulfilment. There is, moreover, a great danger of his regarding as a promise something which may have never been intended by the speaker to bear such construction. A large proportion of grievances can be traced to this source, and so much importance has been attached to the exact fulfilment of anything regarded as a promise, that, with a view to avoid trouble, subordinate officers visiting reserves are not allowed to hold meetings and listen to complaints and bring on discussions which might lead to misconception on the part of the Indians as to what had been promised them.

Before passing away from the general features of the policy which has turned out so well, it would be unfair to leave unacknowledged the extent to which, in dealing with the Indians now under review, the road had been cleared by the Hudson's Bay Company, which, by an uninterrupted course of fair dealing, had prepared the Indians to put confidence in the justice and friendly intentions of the white man.

The half-breed population, too, served as a go-between, and although their influence may not have invariably been for good, on the whole it has been very beneficially exerted between the Indians and the Government.

To turn to particulars, the first step was, as already stated, to get the Indians settled on their reserves and at work.

The fact that the disappearance of the buffalo aided in such settlement has already been noticed, as well as the advantages resulting from the division of Indians over reserves separated by some distance from each other.

Although the general policy had been clearly defined, the methods of carrying it out were necessarily tentative, and one of the first things discovered was the need of ample and constant supervision, such as would enable each Indian to be known and dealt with individually. Agencies were established with farmers in charge of reserves therein, and, as the advantages of closer supervision became apparent, these agencies have been increased and subdivided.

The control of rations has been the only lever beyond moral suasion available to compel Indians, naturally averse to it, to work. The principle laid down has been to help the Indian to help himself, to support him just to the extent necessary to enable him to become self-supporting. In theory this principle is sound, but many difficulties have been encountered relative to reducing it to practice.

The doctrine inculcated has been the Apostolic one; that if a man will not work, he shall not eat.

At first sight it might appear that the control of rations would provide a pretty effective method of coercion, but the Indian is shrewd enough to discover that it would not be used beyond a certain point, and were he not so, there are always plenty of white men ready to assure him of it.

In view of such inadequate coercive means, and the necessity for relying almost entirely upon moral suasion, it will be readily recognized how necessary it has been to employ in the work men possessed of energy, firmness, patience, tact, decision, fertility of resource in dealing with emergencies, and such knowledge of the Indian character as can be gained by experience alone.

There is now resident in the North-west Territories a Dignitary of one of the Churches, who some few years ago took charge of one of our agencies for a time.

This gentleman had been born and had spent the greater part of his life among Indians as a Missionary, and not unnaturally thought he was in possession of all that was to be known about them, but when handling them as an agent of the Government, he felt compelled to admit that under their changed conditions they presented an aspect quite new, and very hard to deal with.

In face of such evidence (and much more of like kind might be adduced), it can readily be understood how utterly unfit

inexperienced men, however estimable and capable in other directions, are to manage Indians.

It has, therefore, been fortunate that the foresight of Canada's greatest statesman, the late Hon. Sir John A. MacDonald, determined him on a course by which politics should not be allowed to interfere with the appointment of those entrusted with carrying out the details of the Department's Indian policy.

On the whole, the Department's servants have done their duty faithfully and well.

Few not engaged in the service in its earlier days know how agents and instructors, faithful to the Department, and to the best interests of the Indians themselves, have risked their lives, refusing supplies to, and in other ways resisting idle or refractory Indians, and in no way is judgment more severely tested than in determining when to give way and when to hold out.

Agents and farmers, however, are but men, and grow weary sometimes of the struggle. It is no wonder that they may be inclined to adopt the readiest method of keeping the Indians in good humour and having all go smoothly, which, it need hardly be said, is giving liberal issues of supplies.

Still less wonder that when they have succeeded in making a marked advance, they are prone to rest upon their oars. But natural as they may be, those methods will not serve to reach the goal, and the Department from the first recognized the necessity of having someone in authority to represent it on the spot. It appointed a Commissioner of Indian Affairs, and, as the work became more elaborate and extensive, his staff necessarily increased.

The true wisdom and economy of the course cannot be overestimated. It is not alone, what has been done, in compelling the exercise of every possible economy in working the agencies, in insisting upon the extraction from the Indians, of all possible assistance towards their own maintenance, that must be considered. The very sense of security to life and property, enabling the comparatively rapid settlement of the country, has largely depended upon the presence of a representative of the Department, easily accessible to Indians who would refrain from taking into their own hands matters in dispute between themselves and their overseers, or the settlers, which they knew they could promptly refer to him.

The Commissioner has always been in close touch with every agency. A very elaborate system of communication has been kept up by having monthly reports and diaries from each agent and farmer sent to his office. Regular returns, accounting for the issue of all sorts of supplies, are received, others

showing the rate of assistance given to each band, the amount of work performed, so that a complete check is kept upon all property, and the Commissioner's intimate acquaintance with the circumstances of all Indians, enables him to tell whether the rule requiring that only sufficient help to enable them to help themselves is being adhered to.

The policy governing the Indians' agricultural operations is to confine them to what they can handle with such simple implements as are likely to be within their reach when they come to be thrown on their own resources, and to keep them all usefully employed. The use of labour-saving machinery, unless under exceptional circumstances, is discouraged.

Every effort is put forth to devise means by which the Indians can be enabled to earn money, whether by hiring out their services, selling hay, firewood, burning lime or charcoal, tanning hides, or any other of a dozen different ways. They are required, moreover, as they become sufficiently advanced, to manufacture their own hay-racks, bob-sleighs, harness, ox-collars, axe and fork handles, and so forth, at which they soon become very expert.

To encourage the care of cattle, and teach the Indians their value, animals are given to them under what is known as the "Loan System." By this, a certain time is allowed in which to return the animal originally lent, or one, equally good, from the progeny, which, in turn, is given out to another under like conditions, and thus a system is gradually brought about at a less cost than would be otherwise incurred. To encourage the Indian, as soon as a few animals have been acquired, he is allowed to sell a steer, part of the proceeds being given him to expend, the balance devoted to the purchase of a young heifer, with a view to yet further increasing his stock. By such methods, under careful supervision, some bands have already become practically self-supporting, while all are making rapid strides in the same direction. During all this time a main feature of the Department's policy had never for a moment been lost sight of, viz., the inculcation of a spirit of individualism, or preparation for citizenship.

The special legislation necessary for the protection of the Indians' interests against the superior business acumen of unscrupulous white men militates against this consummation, but nothing would be gained by conferring the full status of a citizen before the recipient had been carefully prepared to bear it, and the legislation referred to makes ample provision for the Indian's enfranchisement in due time.

The first step in the course of this education is to overcome the inclination engendered by their natural manner of living, in which the industrious has to share the products of his

industry with his lazy and thriftless neighbours. By carefully confining the assistance given, so as to render it absolutely necessary to husband his own resources, this tendency is soon overcome. As he becomes more self-supporting, he finds himself more comfortable and independent, and so a stride has been made to the point at which a spirit of proper pride and self respect can be awakened.

At this stage, by continuing to give him such assistance as will leave him a margin for, and by inducing him to make investments in property, such as waggons, harness, implements, and so on, he develops into the status of a property holder, and begins to feel a sense of superiority to those who are compelled to rely for everything upon the charity of the Government.

What he has been purchasing secures to him the means of assured independence, and his position arouses a spirit of emulation in his less industrious brother.

Nothing tends so strongly as the acquisition of property to render Indians averse to having the existing order of things disturbed, for with them, as in white communities, the lawless and revolutionary element is to be found among those who have nothing to lose, but may perhaps gain by upsetting law and order.

When so far prepared, effect can be given to the provision made for the subdivision into farms, to be held in severalty, of the reserve so far occupied in common. Assured that the benefits will thus be secured to himself and heirs, he is encouraged to improve his property. Already on many of the reserves this system of subdivision and tenure by location ticket is in operation.

The patriarchal form of government by hereditary chiefs has to be broken down, and provision has been made for the substitution of a system of election, when the time becomes ripe for it.

It may not prove possible to merge the Indians of the present generation to any extent with the white population.

The majority of them may have to be kept on their reserves To enable them to cope with the temptations and assaults to which they would be exposed if thrown upon their own resources among white men, it may well be that training must commence in childhood.

In aiming at this, however, sufficient progress has been made to justify the confident expectation that within a comparatively short time the Indians of the present generation will at least be made self-reliant, self-supporting and self-respecting on their own reserves, and if nothing more be accomplished, this achievement will have been worthy the best efforts of a civilized and Christian nation.

Even such brief review of the Government's Indian policy as the foregoing would be incomplete without a glance at what is being done for the rising generation. In view of what has been accomplished in a comparatively short time, when dealing with an adult population taken from a savage state, it does not seem an extravagant expectation that many of the rising generation can be taught to hold their own and, perhaps, even to amalgamate with the whites. To this end, the earnest and persistent educational efforts of the Government are directed, and surely the end is from any point of view a laudable one.

It cannot be for the interest of the commonwealth to continue a day longer than necessary a foreign element in its midst, for even could it be controlled so as not to constitute a source of positive danger, it must assuredly for negative reasons be one of weakness to the State.

Unity of interests and of sentiments is required to give strength to the whole.

It may be true that, when viewed in prospect by the Indians, they may not covet the advantages of civilization for themselves, nor for their children, but no civilized nation can justify itself in leaving ignorant savages, whose country it has taken possession of, to determine their own course and follow the blind promptings of their natural impulses.

The education of the rising generation is a logical sequence of the policy already described, and that this was recognized when it was first outlined, will be seen from the provision made in the treaties for the establishment of day schools on the reserves.

As the necessities of the case and the true scope of the work have gradually become apparent, the Government has unhesitatingly stepped beyond the strict obligations imposed by treaty stipulations, and with the full approval of the country, developed an extended system of education for its Indian wards.

In this work it has been greatly assisted by the Churches, which, by contributing to their maintenance, have enabled a better class of teachers to be employed, and more schools, at any rate of the boarding classes, to be provided than would otherwise have been possible.

A commencement was made with day schools on the reserves, but by degrees their insufficiency became clear. The strong affection for their children, which is such a pleasing characteristic of the Indian, prevents the exercise by him or by the teacher of the firmness and discipline necessary to compel regularity of attendance, or obtain the best results from such attendance as may be secured.

At best, comparatively little impression can be made on children when the influence exercised during school hours is regularly counteracted by the longer hours and stronger impressions of home association.

For these reasons, and with the additional one of providing means for instruction in trades, such as could not be afforded at individual reserves, the establishment of Industrial Schools at a distance from the reserves was determined on.

Of these Industrial Schools, supported entirely by the Government, there have already been established one at Fort Qu'Appelle, one at Battleford, one at High River, and one at Regina, while two others at Red Deer and Brandon respectively are in immediate contemplation.

These schools, although conducted under the auspices of various religious denominations, have been wholly supported by the Government, and in addition to the ordinary common school education, instruction in carpentering, blacksmithing, shoe-making, printing, farming, etc., is given to the boys, and in various household industries to the girls. They have not been in operation sufficiently long to give much in the way of ultimate results, but those which have been longest established are beginning to give proof that the hopes entertained in founding such institutions will not be disappointed. Of the progress made in imparting industrial instruction, the exhibits will best speak for themselves.

The system of farming out more advanced pupils under careful supervision and to reliable settlers has been inaugurated, and so far the success met with has been most encouraging. By this means it is hoped that many will gradually become imbued with the sentiments as well as the habits of white people.

There yet remains for serious consideration whether pupils should be allowed to return to their reserves, to there run the risk of relapsing into the condition from which they have been taken, or be placed by themselves in colonies, or trusted to hold their own as citizens among white members of the community.

In addition to these Industrial Schools wholly supported by the Government, there have been established several similar institutions more directly under the control of the various religious bodies, who undertake a share of their maintenance. Towards the support of pupils at these institutions, the Government contributes an annual per capita grant of \$100.00, and at each of them, industrial and other instruction of the character already described is given, although not compulsory in more than two trades. Of these, there are one at St. Boniface, Winnipeg; one at St. Paul's parish, a few miles distant from the same place; one at Elkhorn, in Manitoba, etc., etc.

Yet another class of boarding schools is conducted by the various denominations, which receive a per capita grant of \$72.00.

These are intended, as far as possible, to take the place of day-schools, and are in most cases situated upon or adjacent to reserves, but they tend in a measure to remove the children from the disadvantages of contact with home influences and associations.

The cost of these Boarding Schools, although from one point of view but small, is, in the aggregate, so great that they cannot be substituted for day-schools as fast as could be desired.

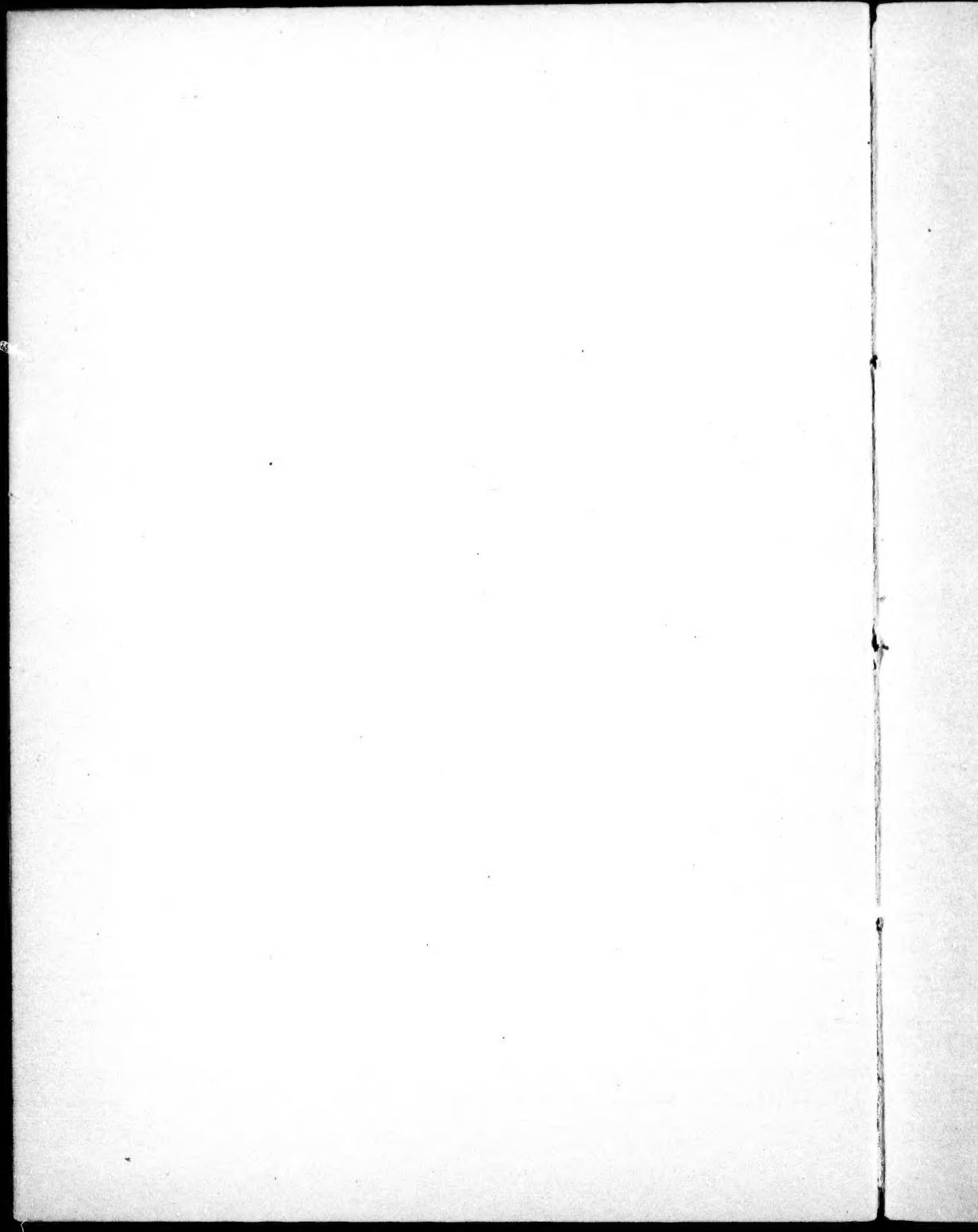
There were thus, during the past year, at these Industrial Boarding and Day Schools in Manitoba and the North-west Territories, in round numbers some 4000 children brought under direct educational influences, and the work is being steadily extended.

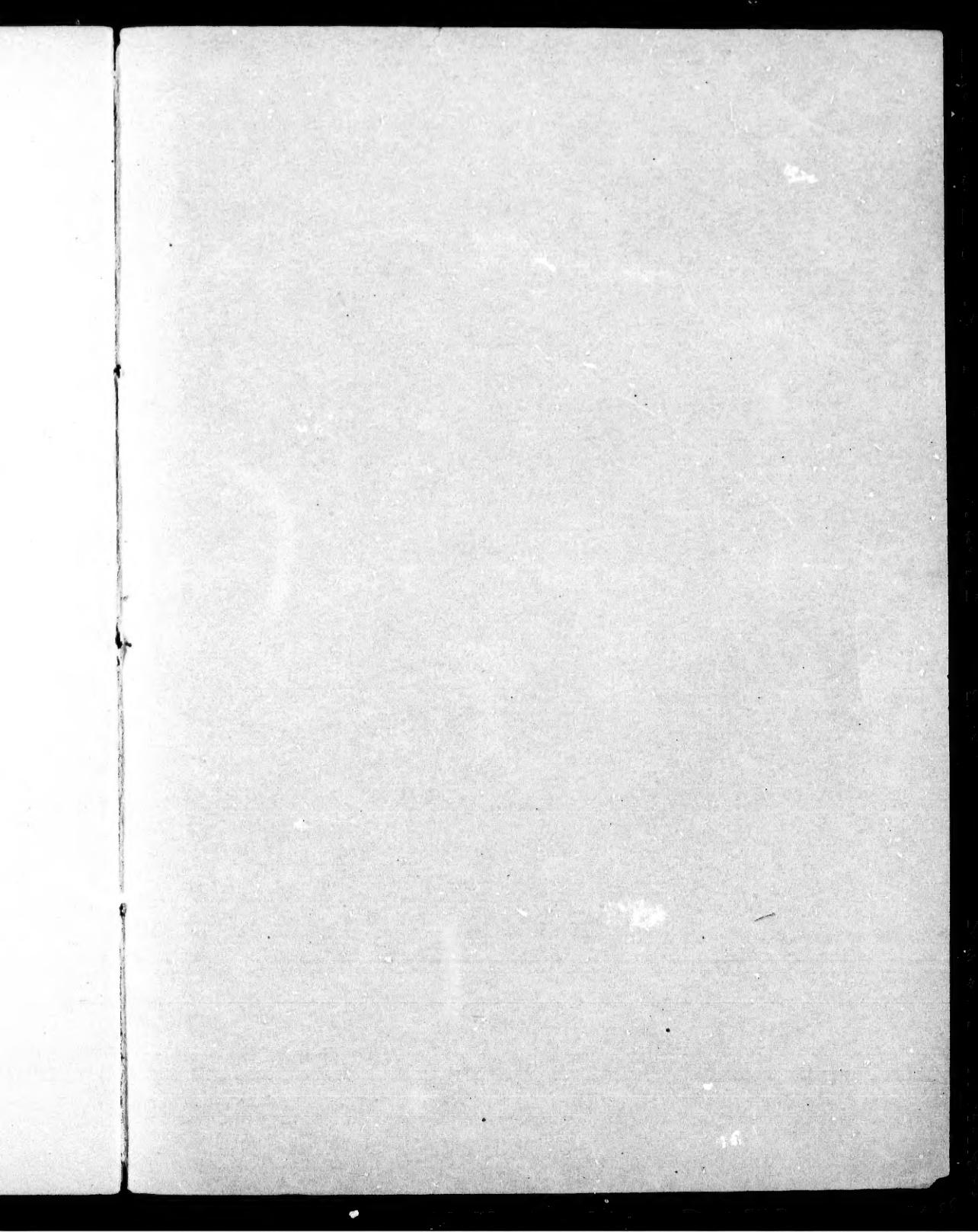
The beneficial results upon the present, and still more upon the coming, generation, can hardly fail to be such as to repay the people of Canada for the enlightened policy pursued in the treatment of the aboriginal population of vast tracts of territory, perhaps the richest in natural resources, and most full of promise for the future of any on this continent, or in any part of the world.



## **Notice.**

THE Printing of this book is entirely the work of young Indian lads and their instructor, at the Rupert's Land Indian Industrial School, St. Paul's, Middle Church P. O., Manitoba, Canada.





Printed at the  
**RUPERT'S LAND**  
**INDIAN INDUSTRIAL SCHOOL,**  
**MIDDLE CHURCH,**  
MANITOBA, - CANADA.